the Alliance Weekly

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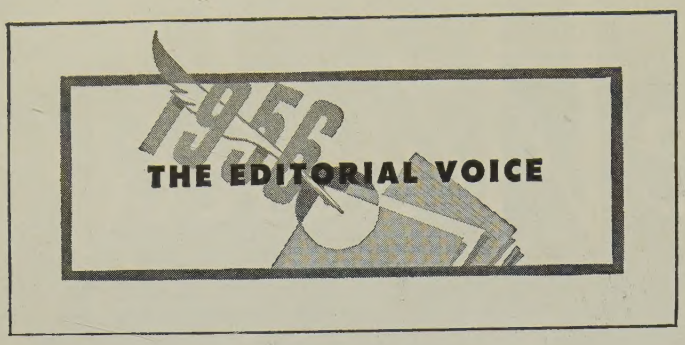
In this issue

In Defense of Parents

By A. W. TOZER



WE ALL THINK IN CIRCLES

Ministers and religious writers are often blamed for repeating themselves. The implication is that an idea, once it has been annunciated, should be left behind and mentioned no more forever, the notion being, apparently, that ideas are like birthdays: nobody can have the same one twice, or if he does, there is something wrong with his memory or his honesty.

The truth is that we all think in circles. It is totally impossible for anyone to take off on a train of thought and move away in a straight line from the point of departure. We are all compelled by the structure of our minds to move around a circle, passing every so often the same ideas, which appear to us as loved and familiar landmarks.

There are accessible to mankind only a relatively few ideas, and these make up the whole fabric of human thought possible to anyone from a schoolboy to Plato. New *facts* may be added to the sum of our knowledge day by day to the end of our lives, but these can do no more than enlarge the tapestry somewhat; they cannot change the color or alter the pattern appreciably. Greatness lies in the ability to combine and recombine the old and familiar ideas to form new and "original" beauties.

This is not to assert that all men are equal in their acquisition of ideas. Certainly they are not. Some try to weave with but a small fraction of the number of ideas they could possess if they would but take advantage of the opportunities life affords; consequently their tapestries are dull and monotonous. But the most learned scholar or the profoundest thinker has never more than a *relatively* few major ideas to work with.

If the mere statement of this fact should tend to discourage anyone, let us remember that the greatest artists of the centuries were compelled to paint their famous masterpieces with only seven basic colors. Their genius enabled them to create innumerable combinations and shades, but never to find any new colors. And the mighty works of a Beethoven or a Donizetti are but a handful of musical tones skillfully combined.

So the creative art of the genius as well as the humbler thoughts of the less endowed minister must move around the familiar circle. And this is true in every field of human thought, including Christian theology. There are, for instance, 150 psalms in our Bible, every one of which is a treasure in itself and inestimably precious to the worshiping heart. Yet if we were to eliminate all repetition we could reduce the whole collection to a mere half dozen or less. The same shining thought occur over and over again, as the colors in a painting or the notes in a symphony, but they never tire the mind that is aflame with the love of God; each old sweet thought seems as new and as fresh as if we had discovered it only a moment before.

In the New Testament the same thing is true. We some critic to decide arbitrarily that he would not permit Paul to express the same idea twice, his thirteen epistles could be shortened from the eighty pages they now occupy in the average English Bible to a surprising few. Yet no Christian would think of permitting such an outrage. We want all the Pauline Epistles, left just as they are. The ideas they contain are not many but they are like the pillars that uphold the universe and up out of them rises the mighty soaring temple of Christian doctrine in whose shadow men have for centuries lived their joyous lives and for whose sake they have gladly laid their lives down when necessary.

Again, the hymnal reveals the same wealth of beauty growing up in wild profusion out of a few root ideas. Look at the index of any well-edited hymnal and you will see that the hymns found there cover a relatively few topics: God, Christ, the Holy Spirit, the cross, the resurrection, etc. Examine any hymn, or ten hymns or one hundred, for actual theological ideas, and you will find only a few, but when combined and applied to human needs or offered as a lyric expression of loving worship these few ideas are all we need, so the singing heart cries, for this world and the next. So we sing in happy circles, and the recurrence of the familiar instead of boring us actually serves to delight us like the sight of home after a short time away.

Some preachers have such a phobia for repetition and such an unnatural fear of the familiar that they are forever straining after the odd and the startling. The church page of the newspaper almost any Saturday will be sure to announce at least one or two sermon topics so far astray as to be positively grotesque; only by the most daring flight of uncontrolled imagination can any relation be established between the topic and the religion of Christ. We dare not impugn the honesty or the sincerity of the men who thus flap their short wings so rapidly in an effort to take off into the wild blue yonder, but we do deplore their attitudes. No one should try to be more original than an apostle.

●

THE LAST WEEK

This is the last week of the Subscription Campaign. Did you get a renewal from every subscriber in your church? Have you urged your friends to subscribe for others? Have you sent the magazine to the public library? to doctors' and dentists' offices? to hospitals and homes? Such an investment ($2.00 per subscription) may be incalculable to the work of missions.

The lists must be postmarked not later than December in order to receive credit in this Campaign.

In Defense of Parents

By A. W. TOZER

my boyhood days almost every ming community had its dog- h-a-bad-name that got blamed every dead lamb and missing cken for miles in all directions l that trotted a precarious path ween starvation and a more den and violent death at the ds of some irascible farmer who w without investigation what had ed his hen or mauled his sheep night before.

The old hound might have been probably was asleep under the ncrib when the bloody deed was e, but he got the blame never- less and only managed to stay e by discreetly being somewhere when the outraged husbandman ved with fire in his eye and the ty catch off his shooting iron.

Maybe the sly old rascal was not te as harmless as he looked, but certainly wasn't to blame for *rything*. He just couldn't get und that fast. And his innocence later partially established by the that after he had died of old and loneliness the barnyard redations continued throughout countryside as before. So he got rudging posthumous verdict of guilty on a few counts after it too late to do him any good.

nd what brings the lovable old egrace back from the past to ; an inquiring tail and search faces for the smile of approval arely got and missed so terribly n he was among us? Particularly, does he get onto the staid and per pages of a journal such as

Well, for many years now we ericans have had a convenient rit upon which to blame just it everything. Or rather we have had a whole flock of them, for their name is Legion, and they are charged with a variety of psychological crimes, all of which are within the law as it stands but are destructive and antisocial nevertheless and indirectly the cause of gang fights, rapes, juvenile delinquency, child desertion, dope addiction, embezzlement, switch blade murders, rock and roll hysteria, strong-arm robbery and drunkenness. And who are they? *Parents.* Yes, sir, Mother and Dad are responsible for all these things.

And who says they are? Why, the psychoanalysts. And how do they know? From a Freudian hypothesis taken on faith because it is incapable of proof. Also the psychiatrists say so, and the childless and frustrated teachers say so because they have read what the psychiatrists have said about it, and the psychiatrists know what they are talking about because they have read what the sociologists have said. Thus by quoting each other and receiving as valid testimony the echo of their own voices they have built an airtight case against Mother and Dad and have decided that the whole trouble with the world is parents. And the parents, overwhelmed by the weight of evidence against them are eating their hearts out in secret or running from one quack to another trying to secure psychological absolution from the sin of contributing to the delinquency of their own children. Like the poor old dog-with-a-bad-name, they have quit defending themselves. There is no use. Too bad they cannot do as he often did —just crawl under the wagon shed and wait out the storm!

Now, it is time someone said something in defense of parents, those human beings who have experienced the joys and sorrows and known the responsibilities of rearing little fallen creatures strongly bent toward wrongdoing in a world where wrongdoing is indigenous to the soil.

First let me cautiously suggest that parents are people. They are people by birth and parents by the simple biological acts of begetting and bearing young. Because they are people they are neither better nor worse than other people. Parenthood does not change them morally, no matter what the Mother's Day orators may say. And just because they are neither better nor worse than other people we should expect no more of them and blame no more on them than we expect of and blame on persons who are unmarried or who for some other reason have not reproduced themselves.

Of course no informed person will attempt to deny that some parents are morally unworthy to rear the children they have brought into the world. Many innocent victims of parental misconduct roam the streets each night until all hours, wanting to go home but never sure whether or not their parents will be there when they arrive. Drinking, gambling, swearing and quarreling are part of the daily lives of these fathers and mothers, and the evil influence they exert over their children is so powerful as to be all but impossible to resist. Such parents are guilty of a triple sin, against God, against their own souls and against the souls of little children. Never while the world stands would I run to their defense. They are equally guilty with Herod, and of the same

crime, the slaughter of the innocents. That a few men and women of excellent characters have come out of such moral backgrounds is one of the near miracles of the world.

My objection to the rule of thumb condemnation of parents for all the crimes of society is that it simply is not in keeping with the facts. It is a matter of everyday observation that fine and noble parents who have loved God and their fellow men, lived exemplary lives, worshiped with their families, watched over their growing children with eager and loving hearts and toiled and sacrificed to turn them into good and upright citizens, nevertheless find sometimes to their shocked surprise and sorrow that they have hatched a little predator among the swans in the nest. And he just *will not* conform.

When this happens the plain people wonder why; but the psychiatric soul-probers and the sociological motive-hunters wonder not at all. They know all the time who is to blame. It is the parents. They know the very page in the book that puts the finger on the father or the mother or both, and they memorize the passage and close their neat minds. In the meanwhile the distraught parents in an agony of grief over their wayward child may to seek help enter one of these modern inquisitorial torture chambers presided over by a bookish theorist, often childless himself, and the ordeal by fire begins.

As far as I know this is the only instance in our democratic America where a trial is held before a judge who has decided the case beforehand out of a book without evidence; it is the only diagnosis made by a physician who has already determined what is wrong before seeing the patient; it is the only surgical operation performed with the patient wide awake, staring with shocked pain and terror into the eyes of the surgeon while he rips his way into the anguished depths of the sufferer's heart looking for something he knows is there only because he read about it in a book.

The method of arriving at the conclusion that the parents are to blame for every flaw in their children's character is simple. It is to assume without proof that they are, and then adroitly maneuver the evidence in such a way as to support their assumption. The attorney for the prosecution, who is also the jury and judge, may be a practicing psychoanalyst, a sociological caseworker, a psychiatrist, the judge of a juvenile court or just a book on psychology, but the results are always the same.

Say the parents, "We were always very generous with our boy. W gave him a regular allowance." T verdict is, "You are guilty of ov indulging him. He never learn the true value of things." Or th say "We were careful to see th our boy earned his spending mone Verdict: "The boy has built up deep feeling of resentment agai you for your ungenerous attitude a this causes him to act as he doe If they say "We never punish our boy," the verdict is, "You taug him contempt for authority in t home and he later transferred h attitudes to the laws of society." if they say "We were quite str with him," the verdict is, "He is no in revolt against parental tyranny If they say "We took him to chur every Sunday" the conclusion is, "Y forced religion down his throat a his present misconduct is a natu regurgitation." Or if they say "W let our boy decide religious matte for himself" the reply is, "You d prived him of the guidance and sen of security he needed to develo normally."

To vary things a bit the inquisi may turn accuser and charge, "Yo boy's trouble arises from tensio in the home." "But," say the s prised parents, "there were ne any tensions. We've lived in perf harmony since the day of our m

(Continued on page

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Father, Our Children Keep

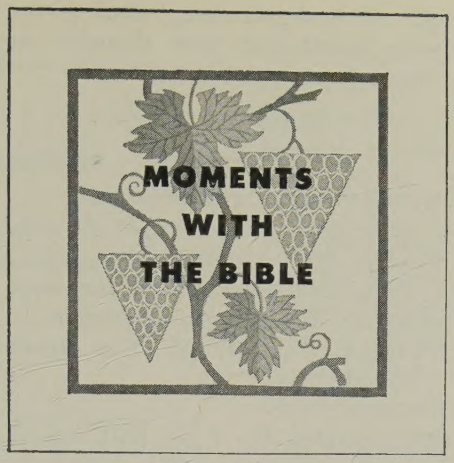
Father, our children keep;
We know not what is coming on the earth;
Beneath the shadow of Thy heavenly wing
O keep them, keep them, Thou who gav'st them birth.

Father, draw nearer us;
Draw firmer round us Thy protecting arm;
O clasp our children closer to Thy side,
Uninjured in the day of earth's alarm.

Them in Thy chambers hide;
O hide them and preserve them calm and safe,
When sin abounds, and error flows abroad,
And Satan tempts, and human passions chafe.

O keep them undefiled,
Unspotted from a tempting world of sin,
That, clothed in white, through the bright city-gates,
They may with us in triumph enter in.

—HORATIUS BONAR.



When Sleep Her Balm Denies

By DR. GEORGE WELLS ARMS

THIRD of our life is spent in
d—one year out of every three—
d this third of life is as important
the other two-thirds. It is here
the night watches that we learn
trust, to pray, to rejoice and to
d God's abiding presence.

God made the night as well as
day. He did not make it for
eling and drunkenness. He made
for a divine purpose. Here He
ws His curtains of darkness about
for sleep, His gift which we need
much as our daily bread. Here
we find He makes the evening
every day a preparation for that
l evening of life when we shall
these bodies down to sleep in
earth, "to be absent from the
dy, and to be present with the
rd," awaiting the resurrection
rning when Christ shall return
l these bodies of our humiliation
made like unto His glorious
ly. Then we shall not only be
h Him (2 Cor. 5:8), but we shall
be *like* Him (1 John 3:2).

While we wait for that final con-
nmation, our God not only min-
rs the blessings of sleep to us in
se present hours of darkness, but
through the long wakeful hours
gives "songs in the night."

Scripture is filled with references
sleep from the opening of Genesis, where "God caused a deep sleep to fall upon Adam," to Revelation, with its burst of glory proclaiming "There shall be no night there." But in no place do we find the night watches more fully illuminated than in the Book of Psalms. It is here we are introduced into those heart experiences given by the Holy Spirit that they may be made ours also to rob the night of its fear and tossing and to make the song of its writers our song, their joy our joy, their morning our morning. The following quotations, which include all references to sleep and the night as found in the Psalms, unlock this door:

The night is a time of rest and His care. "I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety" (4:8). "Thou shalt not be afraid for the terror by night" (91:5). "Behold, he that keepeth Israel shall neither slumber nor sleep" (121:4). "Thou compassest my path and my lying down" (139:3). "I awaked; for the Lord sustained me" (3:5). "Yea, the darkness hideth not from thee; but the night shineth as the day" (139:12). "For so he giveth unto his beloved in sleep" (127:2, A.S.V., marg.).

The night is a time for meditation and spiritual refreshment. "My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips: when I remember thee upon my bed, and meditate on thee in the night watches" (63:5, 6). "Mine eyes anticipated [looked forward to] the night watches, that I might meditate on thy word" (119:148, A.S.V.).

The night is a time for gladness and singing. "In the night his song shall be with me" (42:8). "At midnight I will rise to give thanks unto thee" (119:62; see also Acts 16:25). "Let the saints . . . sing for joy upon their beds" (149:5, A.S.V.). "I call to remembrance my song in the night" (77:6).

The night is a time of prayer. "I have remembered thy name, O Lord, in the night" (119:55). "I cry [unto thee] . . . in the night season, and am not silent" (22:2).

The night is a time of instruction. "My heart instructeth me in the night seasons" (16:7, A.S.V.). "Thou hast proved mine heart; thou hast visited me in the night" (17:3).

The night is a time of discipline. "All the night make I my bed to swim; I water my couch with my tears" (6:6). "For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer" (32:4).

Joy cometh in the morning. "Weeping may endure for a night, but joy cometh in the morning" (30:5). "I anticipated [looked forward to] the dawning of the morning" (119:147, A.S.V.). "When I awake, I am still with thee" (139:18). "Awake up, my glory; awake, psaltery and harp: I myself will awake right early [will wake up the dawn, *marg.*]" (57:8; 108:2, A.S.V.). "To shew forth thy lovingkindness in the morning, and thy faithfulness every night" (92:2).

Memorize, meditate and repeat these passages in the silent hours. Enrich your life from *all* the Word. "And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus" (A.S.V.).

WHEN I AWAKE
Psalm 139:18

Safely through another night
Thou hast brought me to the day,
Promise of Thy faithfulness,
Thou wilt keep me all the way.
Hear me in my morning prayer,
Through Thy Word Thy truth declare.

'Tis the day the Lord hath made,
In it will my heart be glad,
In His strength shall I go forth,
How with Him can I be sad?
Day of promise, hope and cheer
Cast away all doubt and fear.

Every day will I bless Thee,
And Thy name forever praise;
Thou my joy and song shalt be,
Strength of life for all my d
Make this day the very best,
While I in Thy presence rest.

Christ the Lord doth dwell wit
Ever living, always near;
He our Keeper, Saviour, Friend
May Himself this day appear.
Saviour, keep me close to Thee,
That Thy glory I may see. ◆ ◆

Blocked Channels

By PAUL GEYMONAT

ABOVE the Long Sault rapids a diversion canal is being dug as part of the St. Lawrence power and navigation project.

With a wide circular motion, a huge gantry crane swings a steel bucket far out over the river. The bucket drops with a thud and a splash. Presently a winch reels in a steel cable and the bucket appears on the surface, brimful of earth and stones from the bottom of the channel. Swinging in the opposite direction, the crane drops its load on the riverbank.

Downstream, where the rapids begin their gambol, a cableway stretches across the river (and across the international border). A large steel box dangles from two cables running through two large pulleys. When the box is lowered to the ground a waiting truck dumps its load of broken rock into it, then drives away to make room for the next truck. The box is hoisted some fifty feet to the cableway, then it commences its aerial journey to a point about midstream. There it seems to hesitate for a second, then suddenly it is tilted sharply and it lets go its cargo. The broken rocks hit the water, throwing up a large white spray, then sink to the river bed. Every few minutes the operation is repeated and in a matter of weeks the whole flow will be effectively diverted through the canal so that in the place of the lively, gamboling rapids there will be a dry, stony river bed.

Some Christians are like that. For a while their lives are like the lively, gamboling white rapids, so powerful that it seems nothing could ever interfere with their course or divert them from their purpose. With characteristic persistence the enemy of the soul drops rocks of dissatisfaction, discouragement, doubt and finally despair into the stream. At first the current, pulsating with life, is so strong that it easily sweeps the rocks downstream, but as the operation is repeated day after day, week after week and month after month, unless care is taken to keep the channel open those lives may become like dry and stony river beds. In such cases all fruitfulness and power are replaced by dryness and barrenness.

If that occurs to a child of God, what must he do? Should he give up? Should he "throw in the sponge," as the saying goes? God forbid. The stones of stumbling and the rocks of offense need not remain. The road to restoration is paved with contrition and confession. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." These words were written primarily to believers. "There hath no temptation taken you but such as is common to man: but God is faithful, w will not suffer you to be temp above that ye are able; but v with the temptation also make a v to escape, that ye may be able bear it." This is a promise so defi that no Christian can afford to regard it. The Blessed One who sa sinners is able also to restore sai "And I will restore to you the ye that the locust hath eaten" is anot encouraging promise.

When the power and navigat works on the St. Lawrence Ri are completed some three ye hence, there will be a lake a hund feet deep where that dry river once was. The temporary barra the dry, rocky bed and even banks, will nowhere be seen. T will be swallowed up in the flo This suggests what happens whe Christian abandons himself to G allowing His fullness to sweep

If your life has been a bloc channel and you feel that your u fulness has come to an end, best is yet to be if you will only God have His way with you. I well to keep in mind that fruit ness is not primarily the winning others to Christ. That is the nat outcome of fruitfulness, "but fruit of the Spirit is love, joy, pea longsuffering, gentleness, goodn faith, meekness, temperance: aga such there is no law." — *Otta Canada.*

DAVID R. ENLOW, Editor

T HOME

esbyterians need more ministerial candidates: Dr. obert Worth Frank, president of McCormick Theogical Seminary, Chicago, said at Atlantic City, N. J., ere is a need for 45 per cent more candidates for e Presbyterian ministry in the next decade. He also lled for a 600 per cent increase in the number of esbyterian Christian education directors.

●

es "guilt" preaching aiding mental breakdowns: A itheran hospital chaplain said at Moorhead, Minn., at overemphasis on guilt in preaching and religious truction is a "very important factor" in the mounting l of mental breakdowns. Rev. John B. Nielsen, aplain at the North Dakota State Mental Hospital at nestown, N. D., said there is "too little emphasis on giveness and too much on guilt; too little on the love God and too much on the wrath of God."

●

urch wants happy tithers—or money refunded: A mber of First Baptist Church at Little Rock, Ark., o tries the tithe for a three-month period will have money refunded if he isn't satisfied with the tithing n for financing the congregation's work. The church ponsoring a "Try the Tithe" campaign. Dr. Nolan P. wington, pastor, said 70 per cent of the church budget ubscribed by tithers.

●

MCI elects Yeager for 1957: More than 1,250 men l women assembled for the nineteenth annual conition of Christian Business Men's Committee Interional at Grand Rapids, Mich., October 24-28. Waldo ger, president of the Cortland Produce Company, edo, Ohio, was elected international chairman, ceeding Richard Woike, New York City investnt broker. Other officers named were Donald F. Kechnie, Ottawa, Canada, and Harry R. Smith, San ncisco, Calif., vice-chairmen; Lorin Griset, Santa a, Calif., secretary, and Ben N. Lake, Chicago, Ill., asurer.

●

ericans give record amount to churches: Americans e more to their churches last year than ever before history. Contributions totaling $1,842,592,260—over- increase of 11 per cent above the previous year—have been reported for 1955 by forty-eight Protestant and two Eastern Orthodox church bodies. Highest per capita giving for all benevolences was reported by the Seventh-day Adventist Church, with $149.74. The next highest was the Free Methodist Church at $75.62.

ABROAD

Plan new mission school in Japan: In Japan, plans for opening a new mission school were announced recently by the Danish Missionary Society, which at present has fields in India, Formosa and the Middle East. After an exploratory trip in Asia made earlier this year, the board of directors decided to respond to invitations from Lutheran groups in Japan to take a share in the work there. The field chosen is on the island of Shikoku which with a population of four million has only 15,000 Christians and a handful of local churches at present. Shikoku lies south of the famed Inland Seas.

●

Belgian Protestants to sponsor fair exhibit: The small Protestant minority in Belgium—of the total 8,500,000 population only 75,000 are Protestants—is determined to participate in the Brussels World Exhibition in late 1958. Some thirty million visitors are expected. More than fifty countries are participating. The Protestants of Belgium have commissioned construction of an aluminum and brass church and exhibit hall in the very center of the fair.

●

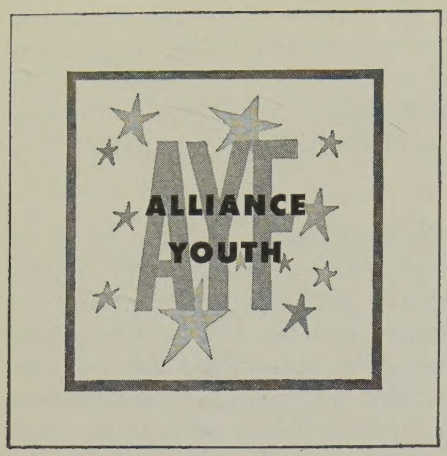
Two thousand Protestant gypsies attend church rally: Two thousand Protestant gypsies, including about 1,000 children, attended a four-day church rally in an open field at Rennes, France, around which about 200 caravans were pitched. An enormous tent was used for the three daily meetings. There are about 3,000 Protestant gypsies in France. A number of evangelists work among them. Last year there were 200 converts.

PEOPLE

New student worker in Hong Kong: David H. Adeney, who has been missionary secretary of the Inter-Varsity Christian Fellowship for the past three years, has gone with his family to Hong Kong, where he will serve as representative of the International Fellowship of Evangelical Students for the Far East. In addition to his work with students in Hong Kong he will be visiting groups of evangelical students in other countries of the Orient. Adeney has also been invited to work with the Christian Witness Press (China Inland Mission) in the development of literature for students in Southeast Asia.

SIGNS OF THE TIMES

Seminary inaugurates drama training program: Union Theological Seminary at New York inaugurated a three-year experimental program to train future clergymen in acting, directing and playwriting. The program aims to alert seminary students to the importance of religious drama, and to provide those who have a more specific interest in this field with an opportunity to produce plays.



ROBERT E. CUTBIRTH, Editor

Are You Thirsty?

By LEROY DUGAN, *Minneapolis, Minn.*

One day a young American was walking along a winding pathway through a dense forest in Mexico. The sun sent its rays stabbing through every opening in the canopy of leaves like myriads of scorching arrows seeking a prey. The heat was almost unbearable. Perspiration ran off his body profusely, and each step filled his mind with one thought—*water*. Never had he been so thirsty!

On the trail ahead of him little lizards, their tails aloft in fright, skittered over the stones and sand and kicked up little swirls of dust. All around, the rough pebbles gleamed in the bright sunlight as they baked in this outdoor oven. Everything conspired to make him thirsty. Oh, for a drink of water! But there was no water. He had never known of a brook in that area.

Then suddenly there it was before his eyes, a clear, sparkling brook. At that moment it was the most beautiful body of water imaginable! A gently laughing rivulet, three inches deep and a half yard wide. But, wait! It looked clear but it was doubtless infested with germs. Animals were bathing in it around the bend. But it was *water*, and that was all that mattered at the moment. It was water, and before logic could have its way the young man was on his stomach with his face in the stream, literally inhaling the liquid. Thirst had had its way.

Thirst must be quenched; it screams for satisfaction, and the longer it must wait the louder it shrieks. That fellow was thirsty enough to be led by his thirst instead of his head, and his thirst was satisfied.

There are many Christian young people who suffer from a thirst of a different kind: thirst of soul. And they are not getting satisfied because they are going into the things of the Spirit headfirst instead of thirst-first. Are you one of these thirsty ones? Are you painfully aware of the fact that you are not living the "abundant life" of which the Master spoke? When it comes right down to it, are you finding that "living for Christ" sometimes gets very drab and unsatisfying?

That man with his face in the polluted stream was making one mistake that we must not make in things of the soul. He was getting a right craving satisfied at the wrong place. You can try to do the same. In fact you have tried already and are probably trying still. You have added all sorts of "extras" to your life in an attempt to make your feeble, faltering spiritual life more palatable. And you are yet unsatisfied because you were never made to get your soul satisfied any place outside of the Lord Jesus Christ. That's why your plans, hobbies, your hot rod and the whirl of activities haven't done the trick for you. They were never meant to. To state it very tritely, "You are barking up the wrong tree." Come on. Let's go over to a pure stream of endless satisfaction and find out what we are to drink and *how*.

A moment of thought will reveal that there are at least three thirsts that have their home inside of you: A thirst for forgiveness, a thirst for righteousness, a thirst for fullness. Your past record makes you yearn for the first, your present state of life cries for the second, and your failure in Christian service causes you to long for the third.

But the question still remains: "How do I get that soul satisfaction?" Perhaps you are saying, "I've been this way so long that I mig as well learn to live with myself I am." What a fallacy and satan delusion that is! Everything a Christian ever had, you can ha There is no "deserving" class of pe ple which has a special monopoly the blessings of God. Settle that your mind. You, too, are includ

There are three simple steps th you must take to satisfy any of yo three thirsts:

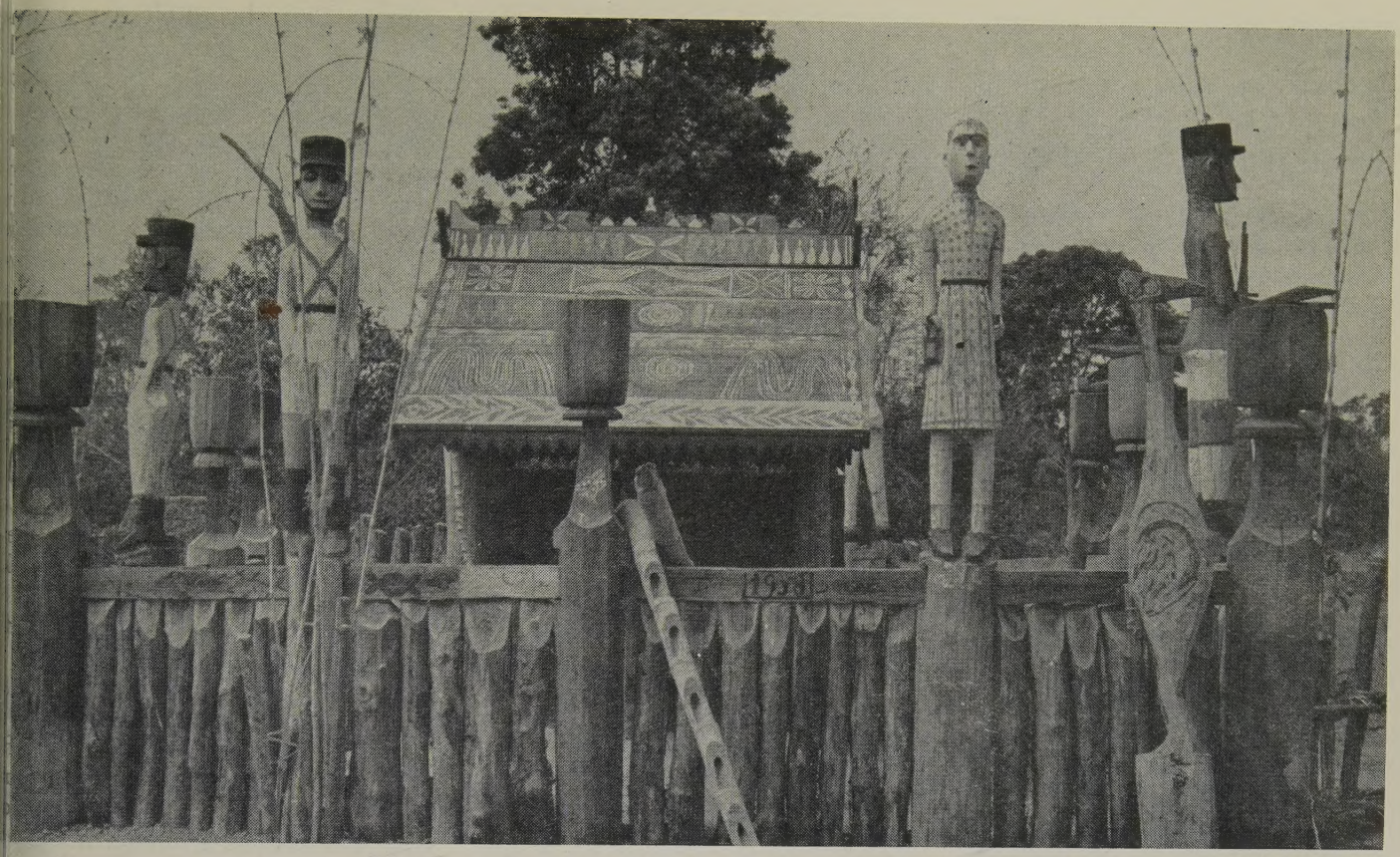
(1) *Renounce the past.* Face to it. You have been drinking so long at the wrong fountains th you have actually become attach to them. Make up your mind th you have put an end to that. Repe of everything that has accumulat in your life that is sinful. Get be hands onto First John 1:9. It rea works.

(2) *Rejoice in the promise.* Fi a verse of promise that fits yo need, and begin to thank God for There was once a whole group men much like you. They lived same threadbare Christian life th you've been living. But one d the Master told them, "Behold send forth the promise of my Fat upon you: but tarry ye in the ci until ye be clothed with power fr on high. . . . And they worshipp him, and returned to Jerusalem w *great joy*" (A.S.V.). They recei the promise and rejoiced in it. T dull, defeated life of three ld years was about to end. God w going to work a change in them.

(3) *Receive the Person.* The Bi says "Christ . . . is made u us wisdom, and righteousness, a sanctification, and redemption." a word, Christ is the Satisfier, your soul craves. You received H as Saviour. Now receive Him in other capacity that will slake y thirst. He is a deep and migh River of Blessing, and when y deliberately drink He delightfu satisfies.—Condensed from *The M sage of the Cross.*

Good Books

I would warn you against read books that are harmful. Never al yourself to read any book that stain your purity of heart or s your peace of mind.—PRAIRIE OV COMER.



An elaborate grave used by the Bahnar tribespeople, Kontum, Viet Nam W. E. EVANS

They Walk in Darkness

By REV. W. EUGENE EVANS

WHEN I was a child I dreaded cemeteries. I had the idea they were inhabited by ghosts. Having been told that ghouls and goblins never come out except at night, I naturally associated them with darkness. Later I realized that such alleged apparitions are mere figments of man's imagination and that physical darkness need not be feared on their account.

Tribesmen in Viet Nam not only experience fears of that kind in their childhood days, but live in dread of spirits all their lives. No one can convince them that spirits do not exist. They are everywhere—in the trees, in certain birds, in various animals, in the water. All of them are bad and are to be avoided. Elaborate offerings are made to appease them and that practice has grown into a system of spirit worship. According to tribal lore the Chief of the Skies (God) is a good spirit, but on that account He is not feared, and consequently He is not worshiped. Since He is good He will do them no harm.

Unless a person from Western countries is familiar with the Scriptures and knows what they teach about demon power, he is apt to think the mountain people of Viet Nam very superstitious. They will seem to him as children because they still believe in ghosts and in spirits.

Missionaries do not lightly dismiss these things as entirely the product of unenlightened imaginations. Much of it is, but the forces of evil take advantage of both the tribespeople's ignorance and their fear of supernatural manifestations to enslave them. So strong is the bondage that it controls every phase of their lives. If a child is ill, they make a sacrifice to the spirits. The first fruits of every harvest are given to the spirits. When a new house is completed a water buffalo is offered to the spirits. Offerings are made to the spirits when a new grave is opened and later when it is finally abandoned. Only when a tribesman repents and experiences the power of the Holy Spirit making real to him the things of Christ is the darkness dispelled. Deliverance from fear of evil spirits follows deliverance from sin.

In this land of spiritual night children are born in darkness, live their short span of life in darkness and die, to go out into eternal night. Many of them never once hear of the One who said, "I am come a light into the world, that whosoever

believeth on me should not abide in darkness." The words of the psalmist aptly describe the lost condition of these people: "They know not, neither will they understand; they walk on in darkness."

Some years ago as I entered a village and was greeted by the national worker located there, I heard an eerie wail. The sound was coming from the direction of the cemetery and I knew someone was mourning before a new grave. The worker told me that one of the finest Christians in the village had died and his wife, still clinging to her heathen ways, was wailing for him. I immediately took the path to the cemetery and there saw the widow kneeling before the grave. Although I was less than ten feet from her she paid no attention to me.

About a week later we made another visit to that village for the purpose of seeing the widow. When we reached the longhouse where she lived we found that her eldest daughter was very ill. She apparently had pneumonia. Immediately we began to make arrangements to move her to the hospital in Pleiku. Unexpected opposition suddenly frustrated our plans. The mother refused to allow the child to be moved because she was unwilling to accompany her to the hospital. Her reason for objecting was that she must visit her husband's grave each morning and evening to offer food to the spirits. The offering had to be followed by a time of wailing. Heathen custom required that she continue doing this every day for many months. Sometimes a mourner will visit the grave of a relative every day for three or four years until the time comes for abandoning it. A great sacrifice is made on the day the grave is declared abandoned, and it is never visited again.

When we found why the mother would not go, we begged her to consider the consequences if her daughter did not receive medical attention. She adamantly refused our pleas. Two weeks later the child died. The body was placed in the same casket—a hollowed-out log—with the remains of her father.

Less than three months later a second child died and was buried. Faithfully each day, after sunup and just before it dipped behind the hill at eventide, the bereaved wife and mother made her pilgrimage from the longhouse to the cemetery. Daily her piteous wail could be heard from any place in the village.

She turned her back upon aid that probably would have saved her children because she feared the evil spirits more than she loved her own flesh and blood. Her children were, in a sense, sacrificed in order that she might appease the evil spirits. She represents hundreds of tribespeople who persist in their heathen ways because they fear the power of unseen enemies.

Again and again such experiences remind us that as missionaries of the gospel we are infringing upon Satan's territory. He controls the land as if it were his domain and the people his charges. In the name of Christ and by His authority we must do more than infringe upon Satan's domain. We must penetrate to the very core of this land "to give light to them that sit in darkness and in the shadow of death. . . ." ◆ ◆ ◆

A Timely Witness

By REV. PAUL S. DAVIS, *Thailand*

One evening recently Mr. Gaow returned to his room from his work at the sawmill and prepared for supper. Under a strange compulsion he picked up his Bible and carried it with him down the street to the restaurant. Supper ended, he wondered why the Lord had told him to bring his Bible for it was still unopened. Puzzled, Mr. Gaow walked slowly home, but he felt compelled to walk on past his home. Still wondering, he strolled slowly on until he came to another eating shop where the owner called out, "Come in and have some rice." He went in and gave her one of the tracts he kept in his Bible. On seeing it she said, "Oh, is this about the Jesus religion?"

"Yes," Mr. Gaow replied.

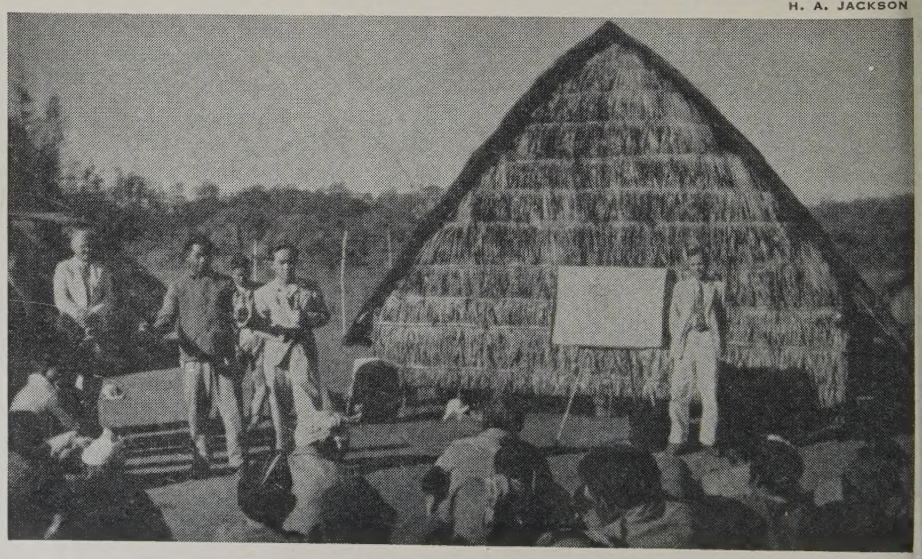
"Well then, it's no use, I just can't understand the foreign religion. I've received some tracts before but I can't figure them out."

"But Jesus is the Saviour of the whole world, not just of foreigners. What is it that you don't understand?" Mr. Gaow asked. From his opened Bible he carefully answered her questions. The little shop filled with interested listeners and Mr. Gaow continued to earnestly witness to the woman for about an hour. At last she said, "Yes, I do understand now. It's not just a foreign religion. I, too, should trust in Jesus to save me as He has you."

A little later Mr. Gaow went home, for the hour was late. The next morning he was shocked to hear that the lady had died suddenly during the night, only about six hours after he had talked with her. She was about forty years old and apparently in good health. How glad Mr. Gaow was that he had obeyed the Spirit who led him unerringly to that needy woman.

Rev. Pham-xuan-Tin, president of the Vietnamese missionaries to the tribes, preaching in a Riong village. Messrs. Tot and H. A. Jackson are at the left.

H. A. JACKSON



Leaders of Israel, by George L. Robinson. Baker Book House, Grand Rapids, Mich. 246 pages, $2.75.

This book (its subtitle, "A Brief History of the Hebrew People") is not merely a reprint but a revision of an older classical work. The volume treats of some twenty-two Old Testament characters, Abraham, Jacob, Elijah, Isaiah, etc.

The two final chapters on Judas Maccabeus and Jesus Christ are perhaps from many standpoints the most fructifying chapters in the work. The history of the so-called four hundred "silent years" between the Testaments is interestingly and adequately dealt with. A better understanding of the situation as it existed during the earthly life and ministry of the Saviour will come to the one who studies these particular chapters.

It is gratifying to observe the definite conservative swing in the book away from the higher critical method which, the author admits in the second preface, is "not standing the test," to a more sound approach of interpretation. Above all else, the author holds to the unique place of Christ as the Son of God among the sons of men.—JOHN F. GATES.

Effective Bible Study, by Howard F. Vos. Zondervan Publishing House, Grand Rapids, Mich. 224 pages, $3.50.

Though this is a textbook suitable for use in classes on methods of Bible study, complete with project suggestions, bibliographies and footnotes, it should also help teachers of Sunday school classes and others who wish to study the Bible more thoroughly. A quick glance through the book might frighten a timid lay reader, for here are headings he may have seen before in textbooks—"Inductive Method," "Synthetic Method," and so on. It may look very technical, very difficult—and dull. "This is beyond me," he may mutter, and go back to his chapter-a-day plodding, or stick to the familiar passages of the Gospels and Psalms.

Effective Bible Study is not intended as an introduction to the Bible for a convert barely able to understand a simple tract, nor does it give us reasons for studying the Bible. It contains many fascinating illustrations which may help a more advanced Christian to understand that there may be value to methods of study he has never tried. No one will be attracted by all the possible ways of studying the Bible. A reader with no background in philosophy is not going to begin digging into problems of epistemology in the Bible, though it will not hurt him to learn here that the word refers to the study of the nature of knowledge. He may, however, come upon new spiritual truth if he uses one of the methods outlined for the study of men and women of the Bible, or some other approach may appeal to his special interests.

We must remember the fact brought out in the book's conclusion—this is a book on techniques of study, and we know that techniques alone can never open to us God's Word, but only the light of the Holy Spirit. There is no conflict between technique and light, however. We all use some method of Bible study, and it has been profitable to us insofar as the Lord has given us understanding. We should never hesitate to add other methods to give variety to our study, providing that we continue to seek ever more light from the Lord. We should not be deceived into thinking that we can know the Bible well without devoting time and hard work to the study.—HELEN SIGRIST.

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Ins and Outs of Romanism, by Joseph Zacchello. Loizeaux Brothers (1949; third edition, 1956), New York, N. Y. 198 pages, $2.00.

One can readily see why this volume has gone into the third edition. It furnishes succinct, authentic information on many questions about Roman Catholicism, including the origin of the papacy, the requirements of mixed marriages, the infiltration of Roman Catholicism into the public schools, the organizational structure of the Catholic Church.

Dr. Zacchello has firsthand knowledge of his subject. He grew up in Catholicism and served in the priesthood. Alerted to the claims of Christ by a gospel broadcast, he was led to the Lord by Dr. William Ward Ayer.

Dr. Zacchello writes from a political as well as a religious concern. He believes that the "greatest danger facing our country is the rising power of the church of Rome, not only as a religious, but especially as a political organization."

He also points up a contemporary paradox: the extraordinary decline of Roman Catholicism in Roman Catholic countries but a conspicuous growth in some of the countries traditionally Protestant, such as the United States, England, Holland, Switzerland and the Scandinavian countries.

We are in complete agreement with Dr. Zacchello's observation: "Romanism is parading among non-Catholics like a victorious army. Even those who do not join its ranks assume an attitude of complacency, admiration, silence, apprehension and even of fear."

The one way to meet the threat of Catholicism is by *truth.* Let there be light—such as this book provides.— S. A. WITMER.

Devotional Studies of Old Testament Types, by Fred Hartley Wight. Moody Press, Chicago, Ill. 255 pages, $3.50.

There are ever present two extremes in matters of Biblical interpretation in regard to the subject of typology. The first regards everything as a type; the other excludes almost everything. Certainly the author does not belong to the latter category. Opinions as to whether he has avoided the first will be almost as varied as there are readers of the book itself. In my judgment, there is a bit of forcing in an effort to make an analogy "walk on all fours."

Some items he classifies as types are not types so much as they are "inspired illustrations" of New Testament truth; example—the healing of Naaman's leprosy. In other instances Mr. Wight is on firmer ground, as when he treats the Passover as a type of redemption, for that has inspired sanction as a legitimate type.

There is in the book, however, much on which the devout, hungry heart of the believer may feed, which is, after all, the author's purpose.—JOHN F. GATES.

Books in Brief

The Morning Altar, by Harold Lindsell. Fleming H. Revell, Westwood, N. J. 255 pages, $2.00.

Dr. Harold Lindsell, professor of Missions at Fuller Theological Seminary and the author of several other books, has written a series of short devotions using illustrations from many famous Christians. This book is enhanced by both a topical and scriptural index. There are selections from forty-nine books of the Bible.

CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

To the Fields

Mildred Ade
Tribes, Viet Nam

Misses Mildred Ade, R.N., and *Helen Evans* sailed from San Francisco November 14 for their second term among the Tribes of Viet Nam. Miss Ade will be stationed at the leprosarium in Banméthuot, and Miss Evans in the Bible school at Dalat. Miss Ade comes from Lakeland, Fla., and Miss Evans' home is in Hamden, Conn.

Miss Mildred Gresham sailed from New York November 15 for the Congo, where she will be in charge of the new school for missionaries' children. She is a graduate of Nyack Missionary College and received her Bachelor of Science degree from Geneva College. She is a member of Wissinoming Tabernacle of The C. & M. A., Philadelphia, Pa.

Helen Evans
Tribes, Viet Nam

Mildred Gresham
Congo

Rev. Dale Herendeen, a member of the Glendale, Calif., church, also sailed on November 14 from San Francisco, going to Viet Nam. He will be stationed at Danang (Tourane) for a period of language study. Mr. Herendeen has degrees from Whitworth College, Bible Institute of Los Angeles and Fuller Theological Seminary and served as pastor in Palmdale, Calif., for one year.

Dale Herendeen
Viet Nam

Rev. and Mrs. O. Ross Gunther and son, Robert, sailed from New York November 12 for Laos, where they will be stationed at Xieng Khouang. Mr. and Mrs. Gunther, members of the Alliance church in Kinsman, Ohio, attended Toccoa Falls Bible Institute, from which Mr. Gunther graduated with a Bachelor of Arts degree. He was the pastor in Lillian, Ala., for two years.

The New Generation

To *Rev. and Mrs. Fred C. Isch*, Toledo, Ohio, a son, Brian Lee, on October 27.

To *Rev. and Mrs. Allen Gunther*, Cutler, Calif., a son, Kenneth Gary, on October 4.

To *Rev. and Mrs. Vernous Gunther*, Ogden, Utah, a daughter Cheryl Lynn, on October 13.

To *Rev. and Mrs. John Nevius*, Beulah Beach, Ohio, a son, Thomas Jeffrey, on September 26.

To *Mr. and Mrs. Don Hecox*, Orofino, Idaho, a son, Christian Herald, on September 30.

To *Rev. and Mrs. Herbert Anderson*, Dallas, Ore., a son, Douglas Scott, on October 19.

To *Mr. and Mrs. Alvin Mink*, Wildrose, N. Dak., a daughter, Annetta Leigh, on October 20.

To *Mr. and Mrs. Daniel Paul Bordreuil*, Alès, Gard, France, a son, Paul André, on October 22.

To *Rev. and Mrs. Otis Fisher*, Arcade, N. Y., a son, David Paul, on November 2. Mr. and Mrs. Fisher are on furlough from Viet Nam.

To *Rev. and Mrs. Oliver Thompson*, Aliquippa, Pa., a daughter, Cathy Christine, on November 6.

With the Lord

Rev. E. R. Dunbar went to be with the Lord on November 7, at Nyack, N. Y. A full account of his life will be given later.

Pastor Healed During Services

Among those receiving physical healing during recent meetings by Rev. H. P. Rankin in The Christian and Missionary Alliance Church, Portland, Me., was the pastor, Rev. Stanley B. Harding. Several persons confessed Christ as Saviour during the two-week campaign and others dedicated their lives anew to God. Several young people sought the Lord for victory in their lives. The ministry of the evangelist was greatly appreciated and the congregation felt that God had definitely visited the church.

Sunday School Convention at Harrisburg

A total of 400 delegates registered for the fifth annual Eastern District Sunday school convention, held in Harrisburg, Pa., October 5 and 6. The conference was under the direction of Rev. T. A. Wilcox, District Sunday School Secretary.

In the Friday evening service Miss Mavis Anderson, New York City, presented a "Demonstration on Visitation," and Rev. K. C. Fraser, Pittsburgh, Pa., brought a heart-stirring message. Mr. David Blakemore directed the singing and a quartet from the Harrisburg Alliance Church furnished special music.

(Continued on page 15)

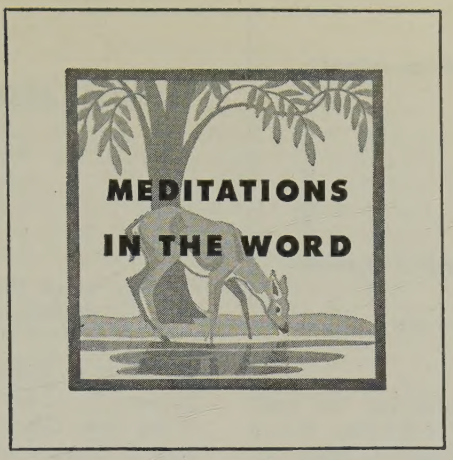
Missionaries Safe at Enarotali

A second cable from New Guinea states that the casualties at Obano following the Kapauku uprising (see November 21 issue) were fewer than first reported. However, the attack had widened to include the station at Enarotali. Rev. R. M. Chrisman cabled on November 9 as follows:

"Unfriendly attackers converging Enarotali repulsed after three tense days. Obano Indonesian pastor and wife and two children belonging to two other Indonesian workers at Tigi plus Biak policeman, buried here (Enarotali) Thursday (Nov. 8). Others reported killed escaped. Under police protective fire Ulrich and Catto visited Obano Thursday; confirmed buildings total loss and plane completely destroyed by axes. Local situation under control and further interior stations unaffected."

A report giving fuller details will appear next week. The missionary family now at Enarotali (Rev. and Mrs. K. E. Troutman, Rev. and Mrs. H. W. Catto, the Misses Doble, Heiden and Stringer and Messrs Ulrich and Chrisman) are full of confidence and trust in the Lord.

Rev. and Mrs. O. R. Gunther and son, Laos



Compiled by EDITH M. BEYERLE

Sunday

DAILY READING—Matthew 10:1-15.
DAILY TEXT—"*Freely ye have received, freely give*" (verse 8).

When God does anything special and marked for our souls or bodies, He intends it as a sacred trust for us to communicate to others. "Freely ye have received, freely give." It has pleased the Master in these closing days of the dispensation to reveal Himself in peculiar blessing to the hearts of His chosen disciples in all parts of the Christian church. But this is intended to be communicated to a still wider circle, and every one of us who has been brought into these intimate relationships with God becomes a trustee for witness for these higher truths to everyone we can influence. If God has revealed Himself to us as our Sanctifier, it is that we may help others to know Him as their Sanctifier. If He has become our Healer, it is because there are sick and suffering lives to whom we can bring blessing. In like manner, if the hope of the Lord's coming has become precious to us, it would be worse than ingratitude for us to hide our testimony to this truth and hold it only for our personal comfort.—A. B. SIMPSON.

Monday

DAILY READING—Ecclesiastes 4:6-16.
DAILY TEXT—"*Two are better than one*" (verse 9).

Our Lord Jesus Christ sent out His disciples, both the seventy and the twelve, two by two. There is something in teamwork that helps the laborers. We are laborers together with God. When the soldiers are marching to war, the fact that one arm is pressing against another is an encouragement. A man would be very loath to face a cannon's mouth alone, but with others at his side he eagerly presses on. During the Spanish-American War, General Chaffee found a young soldier hiding behind a tree, trembling in his boots. The general said, "What's the matter, young man?" He replied, "I'm afraid." In a moment the general was at his side, encouraging and cheering him. The young fellow was not long in catching the spirit of the battle, and soon threw himself into it with his whole soul.—CHRIST LIFE.

Tuesday

DAILY READING—Genesis 3:1-7.
DAILY TEXT—"*The serpent was more subtil than any beast of the field. . . . And he said unto the woman, Yea, hath God said . . . ?*" (verse 1).

Satan has his creed: doubt God's faithfulness. "Hath God said? Are you not mistaken as to His commands? He could not really mean what He says. You take an extreme view, give too liberal a meaning to Scripture." How constantly and, alas, how successfully are such arguments used to prevent wholehearted trust in God, wholehearted consecration to God! How many estimate difficulties in the light of their own resources and thus attempt little and often fail in the little they attempt! All God's giants have been weak men who did great things for God because they reckoned on His being with them. . . . O beloved friends, if there is a living God, faithful and true, let us hold His faithfulness. . . . Holding His faithfulness, we may face with calm and sober but confident assurance of victory every difficulty and danger.—J. HUDSON TAYLOR.

Wednesday

DAILY READING—1 John 4:7-21.
DAILY TEXT—"*God is love*" (verse 8).

I know not why His hand is laid
In chastening on my life,
Nor why it is my little world
Is filled so full of strife.

I know not why, when faith looks up
And seeks for rest from pain,
That o'er my sky fresh clouds arise
And drench my path with rain.

I know not why my prayer so long
By Him has been denied;
Nor why, while others' ships sail on,
Mine should in port abide.

But I do know that God is love,
That He my burden shares,
And though I may not understand,
I know for me He cares.

—SELECTED.

Thursday

DAILY READING—Song of Solomon 5:1-6.
DAILY TEXT—"*My beloved had withdrawn himself*" (verse 6).

I cannot, nay, I would not, be quit of Christ's love. He hath left the mark behind where He gripped. He goeth away and leaveth me and His burning love to wrestle together, and I can scarce win my meat of His love, because of His absence. My Lord giveth me but hungry half-kisses which serve to feed pain and increase hunger but do not satisfy my desires; His dieting of my soul for this race maketh me lean. I have gotten the wale and choice of Christ's crosses, even the tithe and the flower of the gold of all crosses, to bear witness to the truth; and herein find I liberty, joy, access, life, comfort, love, faith, submission, patience and resolution to take delight in on-waiting. And withal, in my race, He hath come near to me and let me see the gold and crown. . . . Let no man think he shall lose at Christ's hands in suffering for Him.—SAMUEL RUTHERFORD.

Friday

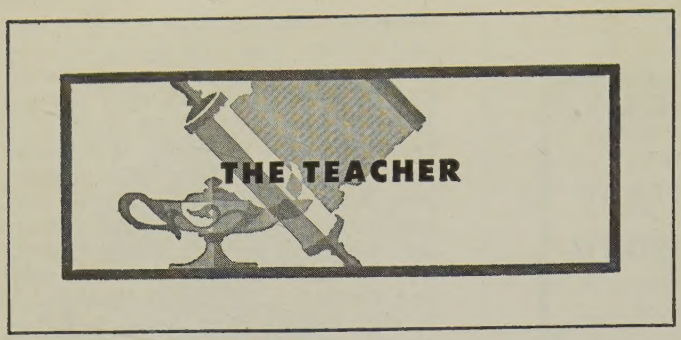
DAILY READING—Daniel 1:1-8.
DAILY TEXT—"*Daniel purposed in his heart*" (verse 8).

This purposeful attitude characterized Daniel throughout his career and has made him known down through the ages as one of outstandingly stalwart, courageous manhood, and therefore a splendid example for young and old alike. An interesting fact to observe is that although Daniel figured so largely in divine economy, giving to succeeding generations one of the most important prophetic books in the Bible, yet absolutely nothing is clearly stated as to who he was. He was designated merely as one of "certain of the children of Israel" (1:3), but no lineage is given, it not being necessary for the purpose in hand. We know he was of royal blood (1:3) and possibly a namesake of Daniel, the son of David by Abigail (1 Chron. 3:1), but that is all. God's interest in Daniel was very apparently not in *who* he was but in *what* he was. He was gratified with Daniel's purposeful heart. God's interests always center in individual character rather than in family ties.—PAMEII.

Saturday

DAILY READING—Luke 18:1-14.
DAILY TEXT—"*Men ought always to pray, and not to faint*" (verse 1).

Pray believingly, pray passionately, in the simplest of all words, with the simplest of all thoughts. Pray, for the manliest thing a man can do is to pray. It is the fastening of his life to the Eternal. It is the drinking of his thirsty soul out of the great fountain of life. Pray distinctly. Pray upon your knees, if possible. One grows tired of the thought, which is perfectly true, that a man can pray anywhere and anyhow. Men have found it good to make the whole system pray. Kneel if you can, and the very bending of those obstinate and unused knees will make the soul kneel down in the humility in which it can be exalted in the sight of God. If you can read your Bible with your soul as well as your eyes, you shall see Christ so much greater than the Christ of Palestine that as you bend over the page, at one word of prayer, He will come to you through the centuries and be not only the Helper at your side, but your abiding Guest.—SELECTED.



By DON J. KENYON

SUNDAY SCHOOL LESSON—DECEMBER 9, 1956

More Than Conquerors

Romans 8:26-28, 31-39

GOLDEN TEXT

"Nay, in all these things we are more than conquerors through him that loved us."—ROMANS 8:37.

BACKGROUND AND LESSON ORIENTATION

The Epistle of Paul to the Romans is probably the most forceful and logical unit in all redemptive revelation. It is a masterpiece of literature apart from its spiritual value. It does not lend itself to subdivision without losing much of the power of its unity. The first eight chapters must be regarded as a unit or the logic is lost. Those who have enjoyed Romans the most and have profited from it the most have entered it as a sanctuary. The chapter of our lesson is the holy place. We have been led there step by step. Anyone who reads Romans 8:35-39 with spiritual comprehension must have read the whole. Otherwise he may stand before it with amazement without having solid ground for his amazement. One's amazement blends with unutterable praise as the logic sweeps him to this *amen.*

CONTEXTUAL CONSIDERATIONS

Romans 8 relates the believer's justification to the ministry of the Holy Ghost. The failure of the law to achieve deliverance is charged to the weakness of the flesh. God is shown herein to have achieved His full redemptive end in the cross of Christ. Christ's work is ministered to the believer by the Spirit. The importance of this ministry is due to the fact that man dwells in a mortal body until the resurrection (1 Cor. 15:53). But God has provided in His plan full victory for the body, first by sanctifying man's suffering in Christ and giving it meaning (Rom. 8:17-23) and then by giving the Spirit to assist man in his infirmity (v. 26). Man's greatest problem after regeneration is victory over the members of the mortal body. God demands from him a surrender. The Spirit is the answer.

SIMPLIFIED OUTLINE

1. *The Spirit as Our Intercessor*—Romans 8:26-28.
2. *God as Our Justifier*—Romans 8:31-34.
3. *Christ as Our Mediator*—Romans 8:35-39.

KEY WORD ANALYSIS

(1) "Helpeth" — *sunantilambano* (v. 26), a complex word in Greek; literally, to take hold with at the side. It implies that the Spirit shares the load by helping us to lift it. A graphic picture of the *assistance* of the Spirit.

(2) "Intercession" — *huperentugchano* (v. 26), to make petition in behalf of another. This is done because of our weakness and ignorance. He stands in our place before God.

(3) "Separate"—*chorizo* (v. 39), to put asunder. As in the figure of marriage, there is no one able to put asunder the parties in this union. Because of the mutual regard of the bride and groom no divorce is even contemplated.

COMMENTARY ON THE PRINTED TEXT

1. *The Spirit as Our Intercessor* (Rom. 8:26-28).

Because we are part of a creation which is groaning for deliverance (v. 22) and because we are groaning within ourselves for deliverance from the limitations of the mortal body (v. 23), the Holy Spirit helps by groaning with us (v. 26). He takes hold of the load which life lays upon us and helps us to carry it in an atmosphere of victorious living.

The wise Christian knows his own ignorance of eternal things and leaves the initiative to the Spirit whose prerogative it is to interpret human need to God with inarticulate sighs. The need is always conveyed to the Father in the spirit of His will.

God is impartial and gracious in the impartation of His perfect gifts to man. The miracle of prayer is in the assurance that the Holy Spirit our intercessor and Jesus Christ our Mediator, as well as God our Father, know what is best for us, "for we know not what we should pray for as we ought."

2. *God as Our Justifier* (Rom. 8:31-34).

The question of verse 31 is related to verses 26-30. Men who are chosen of God for His purpose foreknown, foreordained, called, justified and glorified, pose quite a problem to the world, the flesh and the devil. If God is pleased with us in Christ, what higher court can express its displeasure? If we have been declared righteous in Christ in the Supreme Court of Heaven, who dares to question God's decision?

Since God stands ready to grant us graciously through Christ anything we need in order to be or do what He wills, who can set aside that will? If God is fully satisfied with His own child in Christ by virtue of His death and resurrection and we are in His Son, who can condemn or separate what God has joined together?

3. *Christ as Our Mediator* (Rom. 8:35-39).

The most poisonous attitude a man may take against this majestic passage is to insert the idea of "in spite of what I do" as a condition before any of these statements. It is the love of Christ from which there is this inseparable union declared. A man who is looking for immunity from sin is obviously *not* enjoying that love. The issue is not whether a man in Christ is eternally kept *in spite of his sin;* it is rather if such a man as that is not of the devil (1 John 3:7, 8a).

The man in Christ who is enjoying the fullness of the Spirit never worries too much about his security in Christ. Is it not betrayingly significant that there is more of an issue about security with the man who is looking for an assurance which he does not find in communion with Christ?

Let us leave this great passage unqualified and pure from theological bias. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity." All of the heat of suffering and persecution has never been able to effect a separation between a man and His Lord. What the fires of martyrdom have failed to do the bickerings of theologians have done!

HELPFUL HINTS FOR LESSON PREPARATION

(1) If this passage is not carefully related to its context (the eighth chapter at least) it will create problems which weeks of discussion will only make worse. (2) Bear in mind that the issue of 8:35-39 is not the *security* of the believer so much as the *identity* of the believer. True believers with the witness of the Spirit are not looking for the logic of assurance.

In Defense of Parents

(Continued from page 4)

age." "Your discords were *un-nscious,*" says the accuser. "You ere never aware of them but they ere there nevertheless and the boy *lt* them." Or, "Your boy's trouble ems from the jealousy his father lt toward him from the day he as born." "Jealousy," cries the tonished father. "Why, I was so azy about the baby that I could rdly eat or sleep for the joy of it. e was the delight of my life." "Ah, it your jealousy was there all the me. Only it was *repressed.* But the y sensed it and it made him feel nwanted."

This is a sample of the brainwash-g methods used against parents ese days in the name of science in n allegedly civilized land. Nothing uld be more cruel or less scientific.

Now I want to anticipate two ssible false conclusions that my aders may draw from this article. ne is that it is written in self-fense. This is simply not so. In r home there have been seven ildren, and by the infinite grace a sovereign God not one of them ve us any more than the run-of-e-mill trouble that such a family ight be expected to give. I never d cause to seek help from any ofessional counselor. My concern r parents has nothing whatsoever do with my own life.

The second is that I write out of norance. Well, may I say that I as for a number of years a lay dent of Freudian psychology and fore I found out better I accepted cloudy theories as very truth it-lf. When I discovered that psy-oanalysis rested upon unproved d unprovable postulates which had be taken on faith I began to draw ck. When I further discovered at to be a follower of Freud I d to accept the ipse dixit of an eligious dogmatist hopelessly en-ossed in sex, I turned my back on e whole business. To be a good eudian requires as much credulity to be a good Catholic; and I nnot go along with either one.

Concluded next week

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l true peace lies in forgetfulness self, which can only be found in d.—JEAN NICOLAS GROU.

THE ALLIANCE FAMILY

(Continued from page 12)

Rev. J. W. McGarvey, District Superintendent, was in charge of the Saturday morning devotional period. About 300 attended worshops conducted by Rev. D. J. Evans and Miss Margaret Kott, and the delegates were taken on a guided tour of Christian Publications. Miss Anderson then brought a timely message to close the morning program.

Following a song service, the afternoon session became a period for discussion concerning practical aspects of Sunday school. Rev. Paul Hokanson, of Baltimore, Md., was the moderator for a panel discussion of "Discipline in the Sunday School." Miss Anderson, Mr. H. M. Collins, Mr. Ralph D. Crees and Mr. Evans comprised the panel. Following departmental discussions by eight groups, Dr. Fraser brought a closing message. Many responded to the invitation for full dedication.

Rev. John S. Carew and his congregation proved to be very efficient and hospitable hosts to the conference, providing housing for the delegates and serving a fellowship dinner on Saturday. Next year's convention is scheduled for Lancaster, Pa.

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BERKELEY CALIF

Pressing demands of Christian work among people indigenous to a land may keep missionaries so occupied they neglect the less responsive minorities. Here is an example of results which may come from a loving concern to them too . . .

Chinese Christians in Kalimantan

SCATTERED along the rivers of Kalimantan (Borneo) is a large population of Chinese. They are the merchants of this island.

The Dyaks live in little villages far up the smaller rivers, but Chinese trading villages are usually larger and are situated where traffic is heavier. Relatively few Indonesians dwell among them. Boats which carry the freight of inland commerce usually are owned and operated by Chinese, just as are the little *tokos* or stores.

Nanga Pinoh is typical of the trading villages of Kalimantan. But unlike most of the Chinese communities of this island, Nanga Pinoh has a Chinese church whose members are sounding forth the gospel.

Some years before World War II an Alliance missionary began holding services for the Chinese, as well as for Indonesians, in this busy village. Interest in the Word of God was kept alive during the war years, and since the war the Chinese Christians built a chapel in which they meet. It has been in use about three years.

An Indonesian pastor serves this congregation, his messages being interpreted. About eighty persons usually attend the morning services. The presence of the Lord has been manifested in their midst through the years and a marked growth in grace has been observed in some who are wholly devoted to God.

Several of the young people have responded to the call of God and have entered Bible school to train for His service. Recently a group of earnest Christians began meeting daily in the early morning to pray that a burning zeal should characterize the church and a hunger for the things of God should grip the hearts of unbelievers. Prayer for Kalimantan should include the Chinese living there.

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